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ABSTRACT

The problem has always been making educational theory relevant to practice. University education instruction isolates the problems from the practice. This study is based on the notion that the community rather than schools is the context for designing a teacher preparation curriculum. In this framework students of education are viewed as "human development entrepreneurs." Dewey's concept of growth is the criterion for judging the merits of proposed and effectuated teacher education programs. Wide-range field experiences and a curriculum viewed from a sociopsychological standpoint would follow. Theory is mythmaking, causing practice to conform to nonrealities. Curriculum should emerge instead from problems confronting students in the classroom and community. The program proposed here is a synthesis of phenomenology, instrumentalism, reconstructionism, analytic philosophy of education, and Skinner behaviorism. (JA)

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Nova Ratio Studiorum: The Teacher as Entrepreneur

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In the past few years, the authors of this paper have been attempting to revamp the University of Kentucky's teacher education program so that a chief consequence would be an increased ability on the part of our teacher-trainees to meet the growth needs of inner-city children. From critical reflection on experiences that have shared in helping the University's College of Education become increasingly more responsible to the urban educational crisis, we have developed a position as to what ought to be some of the basic ingredients of a program designed to prepare teachers capable of making the kind of system interventions required for solving our urban educational ills. This paper will conceptualize a teacher education model that provides for a wide range of field experiences, integrates those experiences effectively with theory, helps meet the needs of pre-service and in-service teachers, as well as the human development needs that exist in the community, and enhanges the credibility of colleges of education. In developing the conceptualization, we will identify what has been a central problem in preparing teachers and argue why our model will solve that problem.

The problem is making educational theory relevant to problems of practice. Our failure to do so has resulted recently in efforts by the Office of Education to develop arrangements for preparing teachers that downgrade the role of institutions of higher education. This thrust has been stymied, but as long as the theory/practice dilemma is not resolved, renewed efforts to bypass institutions of higher education will continue. The danger in separating higher education from teacher-education is the likelihood of an intensification of unreflected

practice and the closing-off of changes so desperately needed in both formal and informal educational settings. The opinions of our students in the University Year in Action program[1] who are interning in poverty area schools support this view. After they had spent a semester in this program, we asked them what would happen if the school system prepared and certified them. Their answer was that they would become like their supervising teachers, who, as they saw it, were generally unreflective concerning their teaching practices. They maintained that many teachers unthinkingly had developed routines which had adverse consequences for children. This outlook was also supported by students we placed in inner-city elementary schools as part of another experienced-based, experimental program in our college. In the early part of this program, the student-interns were often critical of their supervising teachers' practices and stated that the teachers were defensive about their questioning existing routines. Months later, we found the interns far less critical although their supervising teachers were continuing the same routines the interns had previously criticized. They had evidently accepted the teachers' definition of the classroom situation.[2]

Another aspect of the theory/practice dichotomy is that most teacher education institutions have a basic approach which functions as a barrier to making theory relevant to problems of practice. It consists of a curriculum in which students take a sequence of courses before acquiring an accurate notion of classroom realities. After an overdose of verbalization, the students are thrown into a setting where they are expected to implement ideas to which they have been exposed, many of which represent cant, sophistry, and rhetoric.

One of the writers of this paper has elsewhere argued what he thinks to be the critical shortcoming of teacher education programs: viz., that they are not

based upon problems arising out of practice.[3] As a result, we have not established the conditions in which students are confronted with problems of practice and asked to find a pathway to their solution. It is this action orientation that constitutes the essence of the model described in this paper. This single change will contribute greatly to restoring credibility to higher education programs of teacher preparation. It is our judgment, as well, as Arnstine puts it that:

> The contemporary format for higher education is simply a habit, and a bad habit at that. Generations of imaginative and conscientious teachers have struggled nobly within its confines, and have through their efforts succeeded in educating some students. But even these teachers eventually succumb to the dead routine of the format and join the rest of their colleagues and their students in going through the motions.[4]

To change this habit, we need to do at least three things. First, employ critical theory for building a rational case for revised habits. In this context, by critical theory we mean the following: When people state that they wish to achieve certain objectives they claim to value and have not been able to reach, then the assumptions which underlie the policies, plans, and procedures involved in reaching the objectives need to be scrutinized. The task is to determine whether the assumptions actually make it possible or improbable that the stated objectives will be attained. If dysfunctional assumptions are discovered, then these need to be called to the attention of decision-makers and alternative assumptions proposed that appear to be supportive of stated objectives. In the case of institutions of higher education that conduct teacher preparation programs, one objective is to have craft oriented persons (those who view the preparation of teachers in purely apprenticeship terms) to perceive the relevance of the theoretical understandings with which the university concerns itself. Yet universities persist in teacher preparation programs that, as Arnstine provocatively

puts it, "quarantine" its students from the realities of the classrooms and communities in which they will function.[5]

The consequence is that theory is learned in isolation from problems of practice so that the conditions for recognizing the value of theory are not established. Generally, then, would-be teachers begin practice-teaching without any workable knowledge of the role of theory vis-a-vis practice, so that they often end up emulating naively established, unreflected upon, often ill-advised teaching practices.[6]

Secondly, faculty must realize that those who serve in administrative roles may well oppose the change proposed here to integrate theory and practice as this model means the elimination of a prescribed sequence of institionalized courses. The curriculum, instead, will emerge from problems students confront in the classroom and the community. The resulting fluidity, temporary arrangements, and apparent disorder may require re-education of administrators so that they may give this teacher education program the kind of administrative support it requires. Where administrators have become habituated to efficient, smooth operations to the detriment of program development, faculty (along with students) are obligated to wrest power, either formally or informally, and as Arnstine proposes, "assume administrative roles themselves."[7] Doing so will counter the educational influences of the bureaucratic mode of organization upon those who participate in these settings.

Bureaucracy, as a mode of human organization, represents a hidden curriculum in that its processes and dynamics affect the way in which people behave. If we establish conditions for meaningful participation by faculty and students in the decision-making process with regard to curriculum organization and related matters, we will create institutions supportive of the active, experimental

disposition we seek to develop in teacher-trainees. And it is conceivable that if this is accomplished, we may break what one educational theorist calls the "correspondence principle" between schools (to include higher institutions) and other institutions in our society for which schools prepare people.[8] This critic charges that the social relations of our economic system are "meaningless activity contexts" for most people as they have little or no control over the goals and processes of these activity situations. He further contends that schooling reproduces the social relations of economic bureaucracies, and he calls for "an internal failure in the stable reproduction of the economic relations of production."[9] In this view of the hidden curriculum of the politics of education, the means for establishing internal failure in the reproduction of the economic relations of production in the bureau-technocratic system must be consistent with the:

> . . criterion of unalienated social outcomes: the institutionally mediated allocation of power must be so ordered that social outcomes conform to the wills and needs of participating individuals, and the quality of participation must be such as to promote the full development of individual capacities for self-understanding and social effectiveness.[10]

This leads to a third recommendation for changing existing habits for teacher preparation. Teachers are often required to implement plans and procedures that bear little relevance to the most crucial factors affecting human development in our culture, and these efforts, as Martin Levitt states it, "divert attention from the crucial educational task of examining the pressing need for a rational reconstruction of the socio-educational system of institutions, values and beliefs within which schools operate."[11] Precious educational resources and skills become pressed into service on projects designed to salvage

those individuals whose lives have been adversely affected by the injustices of our social system. As a result, teachers become allied with solutions to human development needs that are not based upon an adequate definition of the problems involved in improving learning processes.

In contradistinction to this salvage approach to human development problems, we recommend a Paideia notion as to the nature of education and the context in which we employ our skills in the development of competent educational personnel. Paideia is the title of Werner Jaeger's study of Athenian culture in which he stressed that the structure and processes of community life educated the Athenian, not formal schooling--for what it was--per se. For example, being a slave in Athenian culture resulted in experiences that had a profound effect on whether a person asked and/or how a person answered the questions, Who am I? What am I able to become? If one accepts the notion that we become that as which we are addressed (Cooley's looking-glass self), we can appreciate the perspective that formal schooling is reflective of more basic cultural dynamics. We no longer ought to speak of culture and education, but culture as education, a position supported by studies such as the Coleman Report, its reanalysis in the Mosteller and Moynihan edited book, On Equality of Educational Opportunity,[12] Michael Katz's Class, Bureaucracy and Schools,[13] Colin Greer's The Great School Legend,[14] Christopher Jencks et al., Inequality,[15] essays by Herbert Gintis,[16] and the collection of articles in The Capitalist System.[17] This Paideia notion of society as a socio-educational system implies that the community rather than the schools, per se, is the contextuating framework for designing a teacher preparation curriculum.[18] Problems of practice are not confined to formal school settings, but viewed as residing in all community forces affecting socialization of the child. Thus, we should not only combine reform of teacher education

with school reform, as Arnstine proposes, but include reform of other social institutions as well.

What is required, though, for such a teacher education program is a fundamental value criterion by which to judge the worthiness of consequences resulting from implementing the model. Dewey's concept of growth is our criterion for judging the merits of proposed and effectuated teacher-education programs. By growth, Dewey meant solving problems, reconstructing experience, conducting transactions in such a way that the consequence is an enhanced ability to engage effectively in these tasks. This is man viewed as an active agent,[19] or as Jean Paul Sartre would say, a transcendent being.[20]

With reference to this notion of transcendence, we reject the existentialist position which places primary emphasis on personal rather than collective projects. We are referring to those existential philosophers of education who maintain positions regarding the individual and society the consequence of which is an unwitting confirmation of the society they argue is debilitating for personal growth and development. Such great emphasis is placed on personal projects and a presocietal human essence that their legitimate antithetical attitude results in "individuals seeking independently and detached from any mode of social integration their personal paths of development."[21] Such individualistic activity will "likely . . . involve the treatment of others as instruments,"[22] the experience these thinkers are reacting against in their condemnation of "bureau-technocratic" systems. We reject this position, one grounded partly in the Jean Paul Sartre of Being and Nothingness and No Exit, for it, in effect, sanctifies neo-bourgeois opportunism. We turn instead to the Marcusean position of Herbert Gintis that meaningful change, viz., creating

optimal conditions for personal growth and development, hinges on supplementing an antithetical stage--i.e., rejection of the dominant social reality--with an affirmative stage, both in concept and deed of a reconstructed social reality supportive of individual growth and development. As Gintis states this methodology:

> The place of critical judgment (reason) . . . lies in a realistic-visionary anninilation of both existing society and its negation-in-thought in a new, yet historically limited, synthesis . . . . This task requires as its point of departure the core economic institutions regulating social life--first in coming to understand their operation and the way in which they produce the outcomes of alienating work, fragmented community, environmental destruction, commodity fetishism and other estranged cultural forms. . . and then in entertaining how we might negate and overcome them through political action and personal consciousness.[23]

This methodology provides the foundation for two other concepts in our proposed teacher education program. The first is that of witness. Because we are convinced that we must proceed on the basis of culture as education, we view schooling as being only one, and perhaps a minor one, of the totality of socialization influences on the young. Teachers, therefore, are obligated to rethink critically how they may demonstrate their commitment to facilitate healthy development of the young. Each of us must grapple with the existential question of how can he make a difference. From this standpoint, and given our value of growth wherein we seek the "full development of individual capacities for self-understanding and social effectiveness,"[24] central questions to be grappled with in developing programs for educational personnel become: What processes of community life are supportive of the value of growth? How can we strengthen them? And, more importantly: What processes of community life function as barriers to the fuller realization of the value of growth? How do

these barriers affect formal schooling? What interventions are necessary to establish conditions in which the value of growth will be manifested? Then, with regard to the concept of witness, education students would be assisted in determining how they can become authentically responsive to the developmental needs of others.[25]

To view education in these terms is to conceive of our students as human development entrepreneurs, our third concept. The notion of entrepreneurship typically has been associated with risk-taking behavior for the purpose of profit-making. This is an unfortunately restrictive way of describing a necessary and desirable mode of human activity. Even with publicly financed programs, we need people with entrepreneurial dispositions to make them increasingly more effective. Required is the taking of risks and the ability to invest resources wisely in order to develop truly responsive programs. Within our value framework, entrepreneurship may be viewed in humanistic terms. The goal would not be profit but growth. Going along with Charles Sanders Peirce, we would advocate entrepreneurship not as a gospel of greed, but as what Peirce called the gospel of agapasticism--transcending the self in the service of others' growth needs. The domain for risk-taking would entail the community as well as the classroom; the method, neither verbalism nor activism, but a synthesis of both, viz., praxis.[26]

We would include in the methodology the community analysis schema previously cited, with university personnel from various academic and professional departments organized into teams to assist pre-service trainees and their supervisors in a variety of socialization settings to identify the barriers to the value of growth and to help them design social system intervention procedures for improving the socialization process. Within the framework, schools would be just one setting

in which interns would be placed to help persons grow. A wide range of field experiences, from public school classrooms and youth organizations to mental hospitals and prisons, would be available.[27] This would reflect the realities of socialization influences in the community and would allow the "human development entrepreneur" to perceive the numerous ways in which he may become relevant to the growth needs of individuals and groups in the community. In addition, this framework would provide for contributions to those needs by interns with different personality characteristics, interests, capabilities, and notions as to best ways of intervening into social systems. Finally, it would enable interns to become more sensitive to their own growth needs with regard to becoming effective members of the helping professions.

It is anticipated that community socialization agents would join with school of education professionals, other university professional groups, liberal arts academicians, and the human development entrepreneurs to form learning communities. Given this arrangement, theoretical knowledge likely would become relevant to interns. We also believe that the liberal arts component of their program would achieve better the classic purpose of liberal studies, viz., to provide those understandings that will help to liberate individuals from the shackles of unreflected upon and outmoded cultural patterns. As Silberman advocates, the study of education would be given a central place in the entire undergraduate curriculum.[28] Liberal arts academicians on these learning teams would focus on the theories, concepts, and generalizations of their disciplines that bear relevance to the problems of practice that arise. For example, with reference to problems of classroom management, social psychological research on compliance and sociological theories concerning social control could be discussed at in-service teacher education programs in which the learning team includes the participation of

pre-service teachers who are serving as teacher interns. As part of these deliberations, the teachers and teachers-to-be would be assisted in generating hypotheses for solving the particular classroom management problem. Follow-up discussions would center on an analysis of consequences of implemented hypotheses. Such a learning arrangement would be supportive of Michael Scriven's model of a teacher: the teacher as hypothesis maker.

With regard to the integration of theory and practice through developing and testing theoretically-based hypotheses for affecting pupil growth, we would make one qualification. Theories are not always needed in order to improve practice. Theories are indirect ways of dealing with problematic situations that often could be dealt with more directly. In their book, The Social Construction of Reality,[29] Peter Berger and Charles Luckmann argue that most knowledge in society is of a non-theoretical nature. They call this knowledge, pragmatic or recipe knowledge, which is that knowledge associated with roles developed in the course of constructing social reality, i.e., of institution building, keeping in mind that by institution Berger and Luckmann mean an organized ("typified" they call it) way of doing things. This knowledge is distributed throughout the population in terms of statuses and role expectations attached to each status. The position that Berger and Luckmann seem to be providing the grounds for is that in order for developmental change[30] to occur in many situations, theories are not needed to guide practice; what is required is reflection upon recipes--recipes being the typifications that have been established as a concomitant part of the process of institution building.[31]

What this means for change at the socio-cultural level of reality is that theory is mythmaking, in that theory is designed both to open up possibilities for new kinds of developmental change and to legitimate certain kinds of practice

("typifications") considered valuable by the theoretician. Thus, rather than directly focusing upon established typifications, approaching them phenomenologically, and talking about them in ordinary language, we indirectly approach typifications through theory, which, for many practitioners, entails a mystifying language. Our proposed model would not only provide conditions in which there may take place an efficacious integration of theory and practice, but it would enable us to approach simultaneously and more basically problems of practice as essentially problems of unreflected-upon typifications. When problems could not be solved through reflection upon recipes, we would resort to a theoretical approach. It is anticipated that recourse to theory would be necessary when practitioners were so encapsulated by existing typifications that theory would be required to establish the distancing necessary for critical appraisal of present practices. This, of course, we do now, but it does not affect practice because there is no controlled follow-through to problems of practice in the classroom.

Our attitude toward the function of theory in relation to existing typifications is grounded in Berger and Luckmann's meta-theory of theories. Their position is consistent with their more basic stance that all ideas have a social location and are related to specific human interests. Thus, at the level of culture, theories are to be perceived as functioning to maintain things as they are or to create a new social reality, one that negates the existing state of affairs. As Berger and Luckmann put it:

> It is correct to say that theories are concocted in order to legitimate already existing social institutions. But it also happens that social institutions are changed in order to bring them into conformity with already existing theories, that is, to make them more "legitimate." The experts in legitimation may operate as theoretical justifiers of the status quo; they may also appear as revolutionary ideologists . . . .

> What remains sociologically essential is the recognition that . . . all legitimations are human products; their existence has its base in the lives of concrete individuals, and has no empirical status apart from these lives.[32]

And with regard to their position as to the function of theories, Berger and Luckmann hold that theories "have self-fulfilling prophecy." Their meaning is that whereas human systems are open systems,[33] man and culture are so plastic that they may be moved in a wide variety of directions; the point being that if one wishes to move man and culture in a certain direction, he will develop or turn to an existing theory to legitimate his intentions. An example would be Adam Smith's theory of the invisible hand to legitimate the capitalist against the mercantile social order. In educational theory, an example would be Froebel's theory of the panentheistic self, which was designed to open up new possibilities for socializing the young and to legitimate typifications that were contrary to existing ones.[34]

A synthesis of Phenomenology, Instrumentalism, Reconstructionism, Analytic philosophy of education, and Skinnerian behaviorism serve as the philosophical underpinnings of the program we are proposing. In recent years, phenomenology has emerged as an important influence in educational philosophy, contending with logical and linguistic analysis for dominance. It is our position that Instrumentalism may serve as a mediating philosophic position for phenomenology and the other orientations cited; together they would provide adequate intellectual foundation for reforming teacher education, schooling, and society.

We have argued that theories often are not required to change practice; only reflection upon recipes is necessary. Such reflection would stem from a phenomenological sensitivity to what Molina calls "the reality of what is given to awareness exactly as it is given."[35] As an example of this phenomenological reduction, Molina states:

> For example, within the phenomenological standpoint I cannot presume the physical reality of the pen with which I now write. On the contrary, the pen itself is not given to my awareness, but only certain ordered sense impressions, visual, tactual, and auditory. I see certain colors of changing value, I feel a certain substantiality intimately related to the changing configuration of color, and I hear disconnected and irregular sounds; within the natural attitude, I would simply have said that I see and feel my pen and hear the sound which it makes on the paper . . . . . Again within the phenomenological attitude, I do not presume that I am physically within the world; rather, I am aware of the set of ordered perceptions that are of my pen yet are not, as noted, the pen itself.[36]

This ontological notion characterizes the stage of the transactional relation of organism and environment that Dewey referred to as "qualitative immediacy."[37] This "pervasiveness of immediacy"[38] includes such feelings as cheerfulness, distress, excitement, and fear.[39] And what is important for our purpose is that these experiences are, one, not knowledge and, two, if disconcerting, may be changed through experimentation. As for these experiences not being knowledge, Richard Bernstein states the position of Dewey:

> Dewey attempted to disentagle the important recognition of the pervasiveness of immediacy from the mistaken claim that there is immediate knowledge. A good slogan for Dewey's view should be: Qualitative immediacy--Yes! Immediate knowledge--No![40]

The vehicle for changing discomforting immediate experiences is inquiry. Now, what does this have to do with the price of tea in China? Many teachers are having immediate experiences of fear, hostility, boredom, apathy, etc., these experiences resulting from established classroom typifications. Not knowing how (or not being able) to change these typifications, teachers have come to accept the resulting consequences as inevitable. If we establish teacher education programs in the field, we could help teachers utilize their disconcerting phenomenological experiences as starting points for inquiry that has as its aim the

establishment of typifications supportive of experiences of qualitative immediacy, such as security, mutual respect, excitement, and elan.

Analysis would enter fruitfully into this process during the mediate stage of the transactional relationship, when analyzing the situation, defining the problem, and clarifying alternatives for its resolution is essential. Reconstructionism would be useful in encouraging inquiry into the contextual framework within which piece-meal changes have failed to solve problems. For example, teachers in inner-city schools have experienced continual frustration over student learning disabilities. If the Coleman Report, its reanalysis, and other related studies have any validity, it would appear that inquiry and reconstruction must extend to basic structures and processes in our society that affect what happens in schools.[41]

Finally, Skinnerian behaviorism must be included in such a synthesis. In advocating this, we distinguish between a broadly conceived behaviorism and the more narrowly conceived contemporary emphasis upon behavioral objectives. The controversy over behavioral objectives has detracted attention from that aspect of behaviorism which has much promise for social transformation. Earlier we subscribed to Arnstine's notion of the human being as active agent, a position we view as consistent with Dewey's view of the organism in his critique of the reflex-arc concept.[42] Skinner's behaviorism, properly understood, is also consistent with the view of the organism as active agent. His operant conditioning, as distinct from classical conditioning does not assume a passive organism, but an active organism conducting transactions with its environment, i.e., trying out operants and establishing as habits those operants that bring satisfaction. The process is not stimulus and response; it is action and reinforcement.

What is fundamental and often overlooked in Skinner is the anthropological character of his position. For Skinner, culture refers to the pattern of expectancies of interacting persons. It is these patterns that shape behavior and result in persons acting in particular ways. As Skinner puts it: "Behavior is not a function of a person's 'stepping outside the stream of history and altering' his own actions but a function of differential reinforcement from the culture."[43]

Humanists who rail against Skinner[44] ought to consider the possibility that Skinner is more humanistic than their superficial analysis would suggest. He not only subscribes to the humanist value of liberation from debilitating cultural restraints, but he also offers testable ways of doing so. With reference to combined reform of teacher education, schools and society, as well as the importance of viewing culture as a pattern of expectancies, we subscribe to Skinner's plea that we deliberately design cultures, that is, institute contingencies which support the kinds of behavior we wish to establish as habits. Colleges of education, schools, and other social institutions presently employ contingencies of reinforcement for certain types of behavior, such as rote memorization, conformity to dehumanizing norms, acceptance of dysfunctional typifications, and divisive competiveness. Cultures could be designed that pay-off inquiry, individuality, continual reconstruction of typifications, and cooperative behavior. If we accepted this challenge, behavioral theory could be utilized not for pattern-maintenace but for pattern-transformation.[45] With regard to our value position, behaviorism would be employed for social transformations supportive of growth.

This course of action will lessen the tension between self-development and social stability. Man is not a self in the sense of some isolated entity; he is an action, and his actions are a function of cultural expectations. Thus, the self must be viewed as an "ensemble of human relations." If we wish to encourage

self-development in ways not harmful to society (i.e., other selves), our task is to change relations among persons, not persons themselves. This requires changing norms, another name for cultural expectations or contingencies of reinforcement. And, more specifically, this entails development of norms in teacher education programs that encourage openness, trust, tolerance of ambiguity, inquiry, the nerve of failure,[46] and the desire to learn from that experience.[47]

Finally, Scriven's goal-free evaluation is a particularly appropriate method of evaluation for this approach to teacher education.[48] Instead of establishing highly specific a priori goals, students would be sent into schools and other socialization agencies to identify the effects of those settings on their participants. Emergent goals, what Dewey called ends-in-view, would be developed as discrepancies were recognized between observed and client determined desirable behaviors. In this way the investments of the intern as entrepreneur would grow out of a multitude of problem situations occurring in diverse settings and calling for continuous decisions and interventions reflective of the notion of a unified experience developed by Dewey in his critique of the reflex arc.[49] Viewed this way, it may be seen that at the heart of all that has been discussed is viewing teaching as an experimental act, the confirmation of which resides in its relevance to the value of growth. It is our intention during the next few years to engage in a strategy of instituting a series of incremental changes in our existing teacher preparation program at the University of Kentucky which will result in the full implementation of the model we have conceptualized.

FOOTNOTES

1. A university administered Vista program in which students may earn academic credit working in poverty impact agencies.

2. The dynamics that resulted in the changed perspective of the student-interns may be usefully viewed by two kinds of responses to social influence identified by Herbert Kelman as central in processes of opinion change, viz., "Compliance" and "Identification." See Herbert Kelman, "Processes of Opinion Change," Public Opinion Quarterly 25 (1961), pp. 57-78. Also useful to interpreting the interns' changed outlook is Elliott Aronson, The Social Animal (New York: The Viking Press, 1972), Chapter 2, "Conformity." Our inability to integrate theory and practice in the school setting prevented us from countering the impact of the teachers, because, of course, we were not able to test the consequences of alternative practices stemming from different theoretical positions.

3. Richard LaBrecque, "Heuristics, Community-Building and Teacher Education" a paper presented at the annual meeting of the Ohio Valley Philosophy of Education Society, November, 1972. This paper will be published in the Proceedings of the 1972 Annual Meeting of the Ohio Valley Philosophy of Education Society, edited by William Brownson of Indiana State University, Terre Haute, Indiana. The paper was a response to one given by Professor Phillip G. Smith and Dr. Terryl Anderson of Indiana University. LaBrecque's response should be read in conjunction with the Smith-Anderson paper which is entitled, "New Perspectives on Teacher Education." Some of the ideas in the response are reiterated in this paper. Also, see what is probably the best contemporary statement on problems and issues in the reconstruction of teacher education programs so that theory is made relevant: Donald Arnstine, "The Humanistic Foundations in Teacher Education," (Eric Clearinghouse on Teacher Education, One Dupont Circle, N.W., Washington, D.C., 20036). This document is dated January, 1972, and is numbered SP 005423.

4. Arnstine, Op. Cit., p. 41.

5. Ibid., p. 48. The specific context in which he employs this term is devastating of what are thought by many to be viable and sophisticated innovations in the preparation of teachers. Although noting ways in which they may well be useful, he states: "Much of the expensive gadgetry used in micro-teaching, interaction analysis, and other simulation techniques is entailed just because teacher education is quarantined on campuses, where the lack of children is compensated for through technology and role-playing." (Emphasis added.)

6. Cf. Paulo Freire, Pedagogy of the Oppressed (New York: Herder and Herder 1970) p. 75.

7. Arnstine, Op. Cit., p. 49.

8. Herbert Gintis, "Towards a Political Economy of Education: A Radical Critique of Ivan Illich's Deschooling Society," Harvard Educational Review, Vol. 42, No. 1 (February, 1972). See Also: Roberta T. Ash, "Durkheim's Moral Education Reconsidered: Toward the Creation of a Counterculture," School Review, Vol. 80, No. 1 (November, 1971).

9. Gintis, Op. Cit., pp. 91-92.

10. Ibid., p. 84. Underlined words italicized in text.

11. Martin Levitt, "The Ideology of Accountability," Educational Studies, Vol. 3, No. 3 (Fall, 1972).

12. Frederick Mosteller and Patrick Moynihan (eds.), On Equality of Educational Opportunity, (New York: Random House, Inc., Vintage Books, 1972).

13. Michael B. Katz, Class, Bureaucracy and Schools (New York: Praeger Publishers, 1971).

14. Colin Greer, The Great School Legend, (New York: Basic Books, Inc., 1972).

15. Christopher Jencks, et. al., Inequality (New York: Basic Books, Inc., 1972).

16. For example, Gintis, "Power and Alienation," in James Weaver (ed). Readings in Political Economy, (Rockleigh, N.J.: Allyn and Bacon, 1972).

17. Richard C. Edwards, et. al. (eds.), The Capitalist System, (New York: Prentice-Hall, Inc., 1972).

18. Cf. Study Commission on Undergraduate Education and the Education of Teachers: "Third Revision of August (1972) Document." For further information, write Dr. Paul Olson, The University of Nebraska, Lincoln, Nebraska Curriculum Development Center, Andrews Hall, Lincoln, Nebraska, 68508.

19. Cf. Arnstine, Op. Cit., p. 39.

20. Jean Paul Sartre, "Existentialism," in Walter Kaufmann (ed.) Existentialism from Dostoevsky to Sartre (Cleveland, Ohio: The World Publishing Company, 1956), p. 310.

21. Gintis, "Toward a Political Economy . . . ," p. 95.

22. Amitai Etzioni, The Active Society (New York: The Free Press, 1968), p. 648. See also, John Dewey, Individualism Old and New (New York: Capricorn Books, 1962).

23. Gintis, "Toward a Political Economy," p. 96. To perceive how this affirmative approach to cultural reconstruction may be implemented and how it relates to the value of growth, consider the strategy for macro-change through micro-change of Kenneth D. Benne. See: Kenneth D. Benne, "Reply to Y. H. Krikorian," Studies in Philosophy and Education, Vol. 7, No. 4, (Fall, 1972). Benne is responding to a review of his book Education for Tragedy by Krikorian, which is in the same issue.

24. Gintis, Op. Cit., p. 84.

25. Cf. Daniel Berrigan, No Bar To Manhood (New York: Bantam Books, Inc., 1971).

26. See Freire, Op. Cit. for discussion of **praxis.**

27. See Appendix for an example of how socialization agencies other than schools are supportive of dispositions that are related to basic economic dynamics of our culture. Note the hidden curriculum in the "Six Easy Lessons" as well as in the unstated assumption as to how this youth organization's activities should be financed.

28. Charles E. Silberman, Crisis in the Classroom (New York: Random House, Inc., 1970), p. 384.

29. Peter Berger and Charles Luckmann, The Social Construction of Reality, (New York: Doubleday Company, Inc., Anchor Books, 1967).

30. We distinguish developmental change from change by designating developmental change as a process aimed at fuller realization of a particular value.

31. What Berger and Luckmann are calling recipes, Arnstine (op. cit.) is referring to as habits.

32. Berger and Luckmann, Op. Cit., p. 128.

33. For exposition of this notion as it would relate to Berger and Luckmann, see Walter Buckley, Sociology and Modern SystemsTheory (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1967).

34. See discussion of the self-fulfilling prophecy by Brameld in which he argues how it can be used for purposes of social transformation. Theodore Brameld, "Education as Self-Fulfilling Prophecy," Phi Delta Kappa, Vol. 14, No. 1, (September, 1972).

35. Fernando Molina, Existentialism as Philosophy (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., A Spectrum Book, 1962), p. 41.

36. Ibid. Underlined words italicized in text.

37. One of the best succinct discussions of "qualitative immediacy" may be found in Richard J. Bernstein, John Dewey (New York: Washington Square Press. Inc., 1967).

38. Ibid., p. 92.

39. Ibid.

40. Ibid. Underlined word italicized in text.

41. On this point, see: Colin Greer, The Great School Legend, (New York: Basic Books, Inc., 1972); Michael B. Katz, Class, Bureaucracy and Schools (New York: Praeger Publishers, 1971); Christopher Jencks, et. al., Inequality (New York: Basic Books, Inc., 1972); Frederick Mosteller and Daniel P. Moynihan (eds.)., On Equality of Educational Opportunity (New York: Random House, Inc., 1972). For discussion of the concept of "contextuating framework," see Amitai Etzioni, The Active Society (New York: The Free Press, 1968). For an application of the concept to education, see Richard LaBrecque, "The Relevance of Marcuse to Human Development," in Mary Ann Raywid (ed.), Philosophy of Education 1972: Proceedings of the Twenty-Eighth Annual Meeting of the Philosophy of Education Society.

42. John Dewey, "The Reflex Arc Concept in Psychology," in Joseph Ratner (ed.), Philosophy, Psychology and Social Practice (New York: Capricorn Books, 1965).

43. B. F. Skinner, "Behaviorism at Fifty," in T. W. Wann (ed.) Behaviorism and Phenomenology (Chicago: The University of Chicago Press, Phoenix Books, 1965), pp. 102-103.

44. See the running controversy in The Humanist magazine. Note, for example, the misunderstanding of Skinner in the letter to the editor by Alfred McClung Lee in the January/February, 1973 issue, p. 46.

45. An enlightening discussion of the inevitability of control mechanisms and the use of Skinnerian behaviorism to humanize the classroom is found in Peter C. Madden, "Skinner and the Open Classroom," School Review, Vol. 81, No. 1 (November, 1972), pp. 100-107.

46. Cf. David Riesman, "The Ethics of We Happy Few," in his collection of essays, entitled: Individualism Reconsidered (Glencoe, Illinois: The Free Press, 1954), pp. 46-47.

47. A useful perspective as to what the norms should include is in Matthew Miles' discussion of the characteristics of organizational health. See: Matthew Miles, "Planned Change and Organizational Health: Figure and Ground," in Change Processes in the Public Schools (Eugene Oregon: University of Oregon, The Center for the Advanced Study of Educational Administration, 1965), pp. 11-34.

48. See Michael Scriven, "Goal-Free Evaluation I & II," Working Papers for National Institute of Education Planning Team, November, 1971.

49. See Bernstein, Op. Cit. Chapter 2, "From Hegel to Darwin." This view is also grounded in the philosophy of George Herbert Mead, a close colleague of Dewey. See, for example, Paul E. Pfuetze, Self, Society, Existence (New York: Harper Brothers, Harper Torchbooks, 1961), p. 54.

APPENDIX

Today's Vision (as) Tomorrow's World

Dear Mom and Dad:

The Wilderness Road Girl Scout Council will have its 1973 Cookie Sale as a direct sale, and it will be held from March 8 through March 31.

Profits will go to help advance the Girl Scout program in all parts of the Council, 55 counties in Central and Eastern Kentucky, plus one each in Ohio and Tennessee.

On the other side of this page are "Six Easy Lessons On How To Be A Good Girl Scout Saleslady." As you read them you will see that the Cookie Sale can help girls put into practice the Girl Scout Promise and Law. The Cookie Sale and this guide will provide an excellent opportunity for you to help your daughter develop self-confidence and a sense of responsibility.

The Girl Scouts will be offering five kinds of cookies during the sale: Chocolate mint, assorted sandwich, peanut butter sandwich, butter shorties and pecanettes.

This year, as last, they will sell for 75 cents. A diagram on the other side of this page pictures how this 75 cents is divided: The Council receives 42 cents for each box sold to use for camp development and outdoor program for benefit of all the girls. Cost of a box of cookies and miscellaneous expense is 25½ cents. And your daughter's own troop keeps 7½ cents from each box sold for its own use.

Your daughter may pick up her cookies at _____ (place)

From _____ (person) on _____ (date)

Won't you please help your daughter keep track of the sales and see that the money received is turned in to the troop leader or troop cookie chairman at frequent intervals? Remember, every box your daughter sells gives 7½ cents profit to her own troop treasury to be spent on the troop's own program. Please sign and return the Parent Consent Slip to her leader.

Thank you,

Jack A. Watson

Jack A. Watson, Chairman of Finance Committee
Wilderness Road Girl Scout Council, Inc.

PARENT CONSENT SLIP

I am willing for my daughter to participate in the Girl Scout Cookie Sale. I understand that for each box of cookies she sells she will collect 75 cents, which will be turned in to her troop cookie chairman.

DAUGHTER'S NAME _____

SIGNED BY PARENT _____

UNITED

Support Your Daughter In Her Girl Scout Fund Raising Plans

APPENDIX

HOW THE 75 CENTS IS DIVIDED

HOW COOKIE MONEY IS SPENT

Here are some examples of how the Council spends cookie profits—and what it costs in terms of boxes—for camp development:

	Boxes
To complete Judy Layne kitchen ...	7143
A complete camp unit	21429
Water improvement system at Camp Cardinal	7895
Crushed stone for roads	3035
Latrine	1316
Refrigerator	2250
Tent, fly, poles, platform	835
Canoe	791
Sail boat	714
Cook kit and utensils for one camp	356
Backpack tent	179
Frame and pack	84
Cotton mattress	36
Lantern	16
Tractor (grading camp roads)	2858
Van (transport girls)	9524

CHECK THESE SIX EASY LESSONS ON HOW TO BE A GOOD GIRL SCOUT SALESLADY

1. A Girl Scout Is Honest. Learn the sales plan. Memorize dates that are important to you, then be sure you follow through. Be fair, so start on time. Know where to pick up more cookies when you sell out. On your HONOR—sell all you can.

2. Be A Good Citizen. Call on friends and neighbors. Be sure they'll welcome your visit by being quiet; stay on the sidewalk and remember to close gates. Never enter a strange building. Ask your family to help you. Handle your cartons with care for your customers deserve the best.

3. A Girl Scout Is Always Courteous. Say "thank you" even though you do not make a sale. Wear a smile that sparkles; don't mar it with chewing gum. A pretty smile tells folks how much you like them—then they'll like you too. Make new friends and keep the old.

4. Importance Of Good Grooming. Wear your pin and if possible your uniform. Be spick and span from head to toe. The public will judge all Girl Scouts by your appearance. Look a million—feel a million—and you'll sell a million.

5. Be A Good Clerk. Keep accurate records. Know the price per box and per carton. Sell'em by the carton. Practice making change. Collect money only when you deliver cookies and turn your money in promptly. Be businesslike. It's fun.

6. Be Enthusiastic—Be Informed. You are offering the best cookie at a reasonable price. Be proud to sell them. Tell what scouting means to you and how cookie sale money provides better Scouting for all. The cookies are good and Scouting is fun.